

13
CHRISTMAS PAPER,

CONTAINING THE

PROPER PSALMS FOR CHRISTMAS DAY;

TOGETHER WITH THE

R E A S O N S

WHY THEY ARE USED FOR THAT DAY

AND

THE COMMENTS OF AUGUSTINE, TILEMAN, BELLARMINE, AQUINAS, STELLA,
SALMERON, ROSENSIS, PLACIDUS, CHRYSOSTUM, JEROME, BRENTIUS,
BOYS, AND OTHERS, UPON THEM.

ARRANGED IN SUCH ORDER AND METHOD

AS IS CONDUCIVE TO AN UNDERSTANDING OF THEIR BEAUTY OF DICTION AND
GRANDEUR OF THOUGHT.

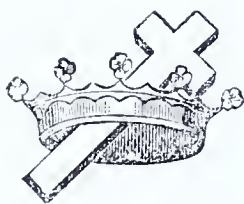
WITH AN APPENDIX.

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NEW YORK:
POTT & YOUNG, COOPER INSTITUTE.

1872.

“I will remember Thy name,
From one generation to another.
Therefore shall the peoples give thanks unto Thee
World without end.”



PROPER PSALMS FOR CHRISTMAS DAY.

Ps. xix. *Cœli enarrant*: THE THREE BOOKS OF GOD.

BOOK I. HIS WORKS.

The heavens declare the glory of God,
and the firmament showeth His handy-work.
One day telleth another,
and one night certifieth another.
There is neither speech nor language,
but their voices are heard among them.
Their sound is gone out into all lands;
and their words into the end of the world.
In them hath He set a tabernacle for the sun;
which cometh forth as a bridegroom out of his chamber;
and rejoiceth as a giant to run his course.
It goeth forth from the uttermost part of the heaven,
and runneth about unto the end of it again;
and there is nothing hid from the heat thereof.

BOOK II. HIS WORD.

The law of the Lord is an undefiled law,
converting the soul;
the testimony of the Lord is sure,
and giveth wisdom unto the simple.
The statutes of the Lord are right,
and rejoice the heart;
the commandment of the Lord is pure,
and giveth light unto the eyes.

This Psalm is used for Christmas, because "by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him; and He is the head of the body, the Church; the beginning, the first born from the dead."

"The invisible things of God, even His eternal power and god-head, are manifest to men; for God hath showed it unto them, for it is clearly seen, being understood by the things that are made."

Of the second part of this Psalm, He says "search the Scriptures; for they testify of Me."

"THE WORD OF GOD."—A Roman Catholic author, more than a century before the Reformation, writes, "when we treat of God,

BOOK III. HIS WAYS.

The fear of the Lord is clean,
 and endureth forever;
 the judgments of the Lord are true,
 and righteous altogether.

More to be desired are they than gold,
 yea, than much fine gold;
 sweeter also than honey,
 and the honey-comb.

Moreover by them is Thy servant taught;
 and in keeping of them there is great reward.

Who can tell how oft he offendeth?
 O cleanse Thou me from my secret faults.

Keep Thy servant also from presumptuous sins,
 lest they get the dominion over me,
 so shall I be undefiled and innocent from the great offence.

Let the words of my mouth, and the meditation of my heart,
 be always acceptable in Thy sight.

O Lord, my Strength and my Redeemer.

nothing may be said but what is found in the Scriptures." Aquin; advice, part I, qu. 36, art. 2.

"There is no other way to confute heretics than by the Scriptures." Stella; in Luc. I.

"If we examine the difference of churches, and so discern the true from the false, the only means is by the Scriptures." The Jesuit Salmeron, Com. on Rom. preme, part 3, disp. 3.

"The Scriptures are a conclave of all necessary Christian truth." Bishop Rosensis against Luther, art. 36, folio 222.

"Like the pool of Bethesda, when one enters the word of Scriptures, moved by the Spirit, they cure us of every disease. The angry lion becomes a gentle lamb: the blinded eye of intemperance sees its folly: the rust of envy, the leprosy of avarice, the palsy of luxury, are cleansed." John Boys, 1596.

"The Ways of the Lord; His judgments." "The fear of the Lord is the beginning of wisdom; it cannot be gotten for gold, neither shall silver be weighed as the price thereof." "For judgment am I come into this world: all power is given Me in heaven and in earth:" and the Holy Ghost says: "He must reign as the Son of David); and at the end He shall give up the power unto God the Father."

"My Redeemer." Bellarmine says, "the order of Redemption is, I. God, out of benevolence to the world, gave His Son; II. The Son, by His death, satisfied the divine justice; III. God, pleased in His Son, forgives and covers up all our sins; IV. The remission of sin releaseth our captivity."

"The Benedicite" is a good commentary on this Psalm: in it, and in all Scriptures, "the Lord" signifies Jesus Christ, unless otherwise specified.

Ps. xlv. *Eructavit cor meum*: THE KING AND HIS BRIDE.

My heart is inditing a good matter;
 I speak of the things which I have made unto the King.
 My tongue is the pen of a ready writer.
 Thou art fairer than the children of men:
 full of grace are Thy lips,
 because God hath blessed Thee forever.
 Gird Thee with Thy sword upon Thy thigh, O most Mighty;
 according to Thy worship and renown.
 Good luck have Thou with Thine honor:
 ride on; because of the word of truth, of meekness, and
 righteousness;
 and Thy right hand shall teach Thee terrible things.

“Gird Thee with Thy sword upon Thy thigh;”

The following Scriptures represent the terrible judgment which must necessarily prepare the nations for the event described in this Psalm, the event prayed for so long, and by so many, in the Lord's prayer.

“I will publish the decree that Jehovah hath spoken to me, ‘Thou art My Son, this day have I begotten Thee. I will give Thee the heathen for Thine inheritance. Thou shalt break them with a rod of iron. Thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings; kiss the Son lest He be angry and ye perish.’”

“The day of vengeance is in Mine heart, and the year of My Redeemed is come. I will tread down the peoples in Mine anger, and make them drunk in My fury.”

“Thou art righteous, O Jehovah, for Thou hast given them blood to drink; for they are worthy, for they have shed the blood of saints and prophets. . . . And I saw THE WORD OF GOD clothed in a vesture dipped in blood, and He treadeth the winepress of the fierceness and wrath of Almighty God; and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS.” “And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, and all dominions shall serve and obey Him.”

In the Epistle to the Hebrews, it is said that our Lord shall shake the powers of the political heavens, and remove them, and that the Church looks for a kingdom that cannot be moved. This cannot be until the two branches of the old Roman Empire be destroyed.

“Above Thy fellows;” “He took not on Him the nature of angels, but He took on Him the seed of Abraham: forasmuch as we are flesh and blood, He also took part of the same; and we see Jesus, who was made a little lower than the angels, crowned with glory and honor; and being found in fashion as a man, He humbled Himself even to the death of the cross; wherefore God also hath highly exalted Him, and given Him a name which is above every name; that

Thy arrows are very sharp;
 and the people shall be subdued unto Thee;
 even in the midst among the King's enemies.

Thy seat, O God, endureth forever:
 the sceptre of Thy kingdom is a right sceptre.

Thou hast loved righteousness and hated iniquity:
 wherefore God, even Thy God hath anointed Thee
 with the oil of gladness above Thy fellows.

All Thy garments smell of myrrh, aloe, and cassia,
 out of the ivory palaces whereby they have made Thee glad.

Kings' daughters were among Thy honorable women:
 'upon Thy right hand did stand the queen in vesture of gold,
 wrought about with diverse colors.

Hearken, O daughter, and consider, incline thine ear;
 forget also thine own people, and thy father's house.

So shall the King have pleasure in thy beauty;
 for He is thy Lord God, and worship thou Him.

at the name of Jesus every knee should bow, in heaven, in earth, and under the earth, and that every tongue should confess that Jesus Christ is the Lord, Jehovah, to the glory of the Father."

"The queen," and "her fellows" or attendants, bridesmaids, the Churches that be her fellows; "the daughter of Tyre," or the Church of Tarshish the merchant Lion, and the Churches of her provinces, or "her young Lions." Thou shalt no more be forsaken and desolate; thy land shall be married. I will betroth thee unto Me forever. Thy Maker is thy husband; Jehovah Sabaoth is His name; thy Redeemer, the Holy One of Israel: He shall also be called the God of the whole earth. Return thou backsliding Israel, for I am married unto you, and I will bring you to Zion; and all nations shall be gathered unto it.

"I would not, brethren of the Church of Rome, that ye should be ignorant (lest ye should be wise in your own conceits and boast, for Rome bears not the root, but is a wild branch grafted into the root, and partakes of the fatness of the olive tree, together with the natural branches, even of the Church of God), that not only a remnant, but the whole Israel shall be saved; for the Redeemer shall come to Zion, and shall turn away ungodliness from Jacob;" says the Holy Ghost, by the mouth of Isaiah, Jeremiah, Hosea, Luke, and Paul.

"Her clothing;" "the clothing of the Church is the doctrine of Prophets and Apostles; this doctrine centres in Christ: Christ is to be put on; His righteousness is her garment of gold;"

Placidus, Chrysostom, Jerome, Brentius, Tileman, Bellarmine.

"The band that puts on this goodly garment is faith; the sacraments confirm our faith, and by them, as fastenings, we clasp this cloak close to our souls, and also to the souls and bodies of our children. And, whereas the word, 'whoso believeth,' is general, the sacraments apply Christ to thyself in particular, the water to thy body, the Holy Ghost to thy soul."

GENTILES SHALL COME TO THY LIGHT.

And the daughter of Tyre shall be there with a gift:
 like as the rich also among the people shall make their supplication before Thee.

The King's daughter is all glorious within;
 her clothing is of wrought gold.

She shall be brought unto the King in raiment of needle-work;
 the virgins that be her fellows shall bear her company,
 and shall be brought unto Thee.

With joy and gladness shall they be brought;
 and shall enter into the King's palace.

Instead of thy fathers thou shalt have children,
 whom thou mayest make princes in all lands.

I will remember Thy name from one generation to another:
 therefore shall the people give thanks unto Thee, world
 without end.

If her clothing be the word of prophets, and if she be founded on the prophets, then she is no new thing, but the same grand old Church that the fathers loved. Thou canst not make one like to her: and if thou lovest her not, then thou lovest not the Bride of thy Lord.

St. Augustine says, "*needle-work of diverse colors*, signifies the diversities of ceremonies used in the Church of God; there is one faith, but a variety of ceremonies."

"Ps. xlv, is an Epithalamium or Bridal-song of Christ and His beloved Spouse, the Church."

Tileman says: "The Song of Solomon is a full and fit interpretation of this Psalm." Augustine says: "It is an ode de rege, et grege, de Salvatore, et salvandis." In beauty, "Thou art fairer than the children of men;" in eloquence, "full of grace are Thy lips;" in might, "gird Thee with Thy sword, O Thou most Mighty;" in majesty, "Thy seat, oh God, endureth forever;" in justice, "Thou hast loved righteousness;" in gifts, "anointed with oil of gladness above Thy fellows;" in magnificence, "Thy garments smell of myrrh, aloe, and cassia, out of ivory palaces."

Augustine says: "A fair Bridegroom to us and to all believers, pulcher in cœlo, pulcher in terra, pulcher in utero, pulcher in manibus parentum, pulcher in flagellis, pulcher in ligno, pulcher in sepulchro, pulcherrimus in corde."

"I will remember Thy name from generation to generation;" David, by the Holy Ghost, saw that the Church would use these Psalms in all ages, in all lands, and in daily worship; he therefore writes them of our blessed Lord, of His Church, and of His works. Our Lord says of them, "they testify of Me." St. Paul says of the most improbable of them (Ps. viii) that they are written concerning our Lord.

Ps. lxxxv. *Benedixisti Domine*: WILT THOU NOT TURN AGAIN AND QUICKEN ISRAEL.

Lord, Thou art become gracious unto Thy land;
 Thou hast turned away the captivity of Jacob.
 Thou hast forgiven the offence of Thy people,
 and covered all their sins.
 Thou hast taken away all Thy displeasure,
 and turned Thyself from Thy wrathful indignation.
 Turn us, then, O God, our Saviour,
 and let Thine anger cease from us.
 Wilt Thou be displeased at us forever,
 and wilt Thou stretch out Thy wrath from one generation
 to another?
 Wilt Thou not turn again and quicken us,
 that Thy people may rejoice in Thee?
 Show us Thy mercy, O Lord,
 and grant us Thy salvation.
 I will hearken what the Lord God will say concerning me,
 for He shall speak peace unto His people,
 and to His saints, that they turn not again.
 For His salvation is nigh them that fear Him,
 that glory may dwell in our land.
 Mercy and Truth are met together,
 Righteousness and Peace have kissed each other.

Jerome, Augustine, Basil, and others, regard this as a song of future redemption in the deliverance of Israel.

J. Wilcox says that "Canaan is here called 'Thy land,' because God hath chosen it and hedged it in from the commons of the whole world for His peculiar people, the Jews."

"Surely the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah are His pleasant plant."

Isaiah saith, "neither shall thy land any more be termed desolate; it shall be married: as a young man marieth a virgin, so shall thy sons marry thee: ye that make mention of the Lord! keep not silence; give Him no rest till He establish, till He make Jerusalem a praise in the earth. Jerusalem shall be called "the redeemed," "a city sought out," "the holy people."

Conybeare and Howson, say "the rejection of the unbelieving Jews from God's Church is not final; they shall be grafted in again to that Church. The stock of the Christian Church is the same original as that of the Jewish."

"Mercy and truth are met together;" when "God shall be merciful to Israel, then shall all peoples praise Him; when He shall give Israel His blessing, then shall the earth bring forth her increase." St. Paul says, "it shall be as life from the dead." The prophet says, "in thee shall all the nations of the earth be blessed."

Truth shall flourish out of the earth,
 and Righteousness hath looked down from heaven.
 Yea, the Lord shall show loving kindness,
 and our land shall give her increase.
 Righteousness shall go before Him,
 and He shall direct his going in the way.

EVENING PRAYER.

Ps. lxxxix. *Misericordias Domini*: LET THY HAND BE UPON THE SON
 OF MAN, WHOM THOU MADEST SO STRONG FOR THINE OWN SELF.

My song shall be alway of the loving kindness of the Lord;
 with my mouth will I ever be showing Thy truth,
 from one generation to another.
 For I have said, 'Mercy shall be set up forever,
 Thy truth shalt Thou establish in the heavens.
 I have made a covenant with My chosen,
 I have sworn unto David, My servant:
 Thy seed will I stablish forever,
 and set up thy throne from one generation to another.'
 O Lord, the very heavens shall praise Thy wondrous works,
 and Thy truth in the congregation of the saints.
 For who is he among the clouds
 that shall be compared unto the Lord?
 And what is he among the gods,
 that shall be like unto the Lord?
 God is very greatly to be feared in the council of the saints,
 and to be had in reverence of all those that are round about
 Him.

The fathers, Jerome, Augustine, &c., unite with the Church in reading this as a song of Him who came as St. James said, 'to build again the tabernacle of David, which is fallen down.' In all these hymns we see the Christ and His Church; the king and His queen; as if all worlds were made for this world; all angels and mighty spirits, for ministers to this world; the world and its peoples, for the visible Church; the Church, with its Gentile branches, for this child Jesus; 'For by Him were all things created, and for Him, and He is the head of the body, the Church; the first born from the dead, making peace in the body of His flesh, to reconcile all things in heaven and earth.'

Isaiah thus sings of Him: "I will mention the loving kindnesses of the Lord, according to all that the Lord hath bestowed on us, and His great goodness toward the house of Israel; for He said, 'surely they are my people; so He was their Saviour.'

O Lord God of Hosts, who is like unto Thee?

Thy truth, most mighty Lord, is on every side.

Thou rulest the raging of the sea;

Thou stillest the waves thereof when they arise.

Thou hast subdued Egypt, and destroyed it;

Thou hast scattered Thine enemies abroad with Thy mighty arm.

The heavens are Thine the earth also is Thine;

Thou hast laid the foundation of the round world, and all that therein is.

Thou hast made the north and the south;

Tabor and Hermon shall rejoice in Thy name.

Thou hast a mighty arm;

strong is Thy hand, and high is Thy right hand.

Righteousness and Equity are the habitation of Thy seat;

Mercy and Truth shall go before Thy face.

Blessed is the people, O Lord, that can rejoice in Thee;

they shall walk in the light of Thy countenance.

Their delight shall be daily in Thy name,

and in Thy righteousness shall they make their boast.

For Thou art the glory of their strength,

and in Thy loving kindness Thou shalt lift up our horns.

For the Lord is our defence,

the Holy One of Israel is our King.

Thou spakest sometime in visions unto Thy saints,

and saidst, 'I have laid help upon One that is mighty,

I have exalted One chosen out of the people.

Augustine says, 'this hymn was sung by Æthan, the strong.'

"Mercy," is the Latin *merces*, a price paid for ransom of a captive, the price of redemption: the idea is that "Jesus Christ came a minister of the circumcision for the truth of God, to confirm the promises." When Israel is saved, then they will sing of this mercy, that it is set up forever.

Æthan, the strong, must have been a very great poet, if he composed this hymn; and he was manifestly gifted by the Holy Ghost as a musical composer, to have sung it befittingly. Ten thousand wise and learned men have commented upon it, and millions have admired its wonderful beauty and majestic thoughts. Bellarmine, Wilcox (*Geneva Gloss.*), Vatablus, John de Combis (*compend. Theolog. lib. 2, c. 2*). Jerome, Turrecremat. Augustine, Euthym. Tileman, Alphonsus, Calvin, and most of ancient and modern writers have commented on it.

The former portions speak of God the Father, and they contain a detailed account of the covenant of salt made with David through the Prophet Nathan (see Augustine, and other ancient writers), in which the throne of David is secured to his son (our blessed Lord):

I have found DAVID, My servant,
 with My holy oil have I annointed Him.
 My hand shall hold Him fast,
 and My arm shall strengthen Him.
 The enemy shall not be able to do Him violence,
 the son of wickedness shall not hurt Him.
 I will smite down His foes before His face,
 and plague them that hate Him.
 My truth also and My mercy shall be with Him,
 and in My name shall His horn be exalted.
 I will set His dominion also in the sea,
 and His right hand in the floods.
 He shall call Me, 'Thou art My Father,
 My God, and My strong salvation.'
 And I will make Him My first-born,
 higher than the kings of the earth.
 My mercy will I keep for Him forevermore,
 and My covenant shall stand fast with Him.
 His seed also will I make to endure forever,
 and His throne as the days of heaven.'

 "BEHOLD I, AND THE CHILDREN WHICH GOD HATH GIVEN ME."
 'But if His children forsake My law,
 and walk not in My judgments;
 If they break My statutes,
 and keep not My commandments;
 I will visit their offences with the rod,
 and their sin with scourges.
 Nevertheless, My loving kindness will I not utterly take from Him,
 nor suffer My truth to fail.
 My covenant will I not break,
 nor alter the thing that is gone out of My lips;
 I have sworn once by My Holiness,
 that I will not fail DAVID.
 His seed shall endure forever;
 and His seat is like the sun before Me;
 He shall stand fast forevermore, as the moon,
 and as the faithful witness in heaven.'

the children whom God has given Him are then spoken of, and St. Paul's is a good comment on this part of the hymn; "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth; if ye be without chastening, then ye are not sons." Let all who are careless and indifferent concerning the authority given to St. Peter to baptize us Gentiles (the same has been afterwards exercised by St. Paul and all the officers of the Church), consider what St. Paul says: "For as many of you as have been baptized into Christ, have

“RETURN; VISIT THIS VINE, AND THE BRANCH THAT THOU MADEST SO STRONG FOR THYSELF.”

But Thou hast abhorred and forsaken Thine anointed,
and art displeased at him.

Thou hast broken the covenant of Thy servant,
and cast his crown to the ground.

Thou hast overthrown all his hedges,
and broken down his strongholds.

All they that go by spoil him,
and he is become a reproach to his neighbors.

Thou hast set up the right hand of his enemies,
and made all his adversaries to rejoice.

Thou hast taken away the edge of his sword,
and givest him not victory in battle.

Thou hast put out his glory,
and cast his throne down to the ground.

The days of his youth hast Thou shortened,
and covered him with dishonor.

Lord! how long wilt Thou hide Thyself? forever?
and shall Thy wrath burn like fire?

O remember how short my time is:
Wherefore hast Thou made all men for nought?

What man is he that liveth, and shall not see death;
and shall he deliver his soul from the hand of hell?

Lord! where are Thy old loving kindnesses,
which Thou swarest unto David in Thy truth?

Remember, Lord, the rebuke that Thy servants have,
and how I do bear in my bosom the rebukes of many people;

Wherewith Thine enemies have blasphemed Thee,
and slandered the footsteps of Thine anointed.

Praised be the Lord forevermore. Amen and amen.

put on Christ; and, if ye be Christ's, then are ye Abraham's seed and heirs according to the promise:" see also, John iii, 5: xiii, 8.

Our Lord is called "DAVID" in one part of this hymn; in the latter part, the Jews of our time are called "David," which is apparently to distinguish between the children raised up unto Abraham by faith and baptism into Christ, and those who are Israelites according to the flesh; both appear in Is. xlix. "Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? Behold, I was left alone, (by my Husband); these, where had they been? Thus saith the Lord God, behold I will lift up My hand to the Gentiles . . . and all flesh shall know that I, Jehovah, am thy Saviour, and thy Redeemer, the Mighty One of Jacob."

"It is a reproach to our age, that no one has been found capable of composing music befitting these hymns.

Ps. ex. *Dixit Dominus*: THOU ART A PRIEST FOREVER.

The Lord said unto my Lord,
 'sit Thou on My right hand,
 until I make Thine enemies Thy footstool.'

The Lord shall send the rod of Thy power out of Sion;
 be Thou ruler, even in the midst among Thine enemies.

In the day of Thy power shall the people offer Thee
 free-will offerings with an holy worship;
 the dew of Thy birth is of the womb of the morning.

Our blessed Lord silenced those who cavilled at His divinity, by quoting this Psalm in Hebrew.

"Jehovah said unto my Adonai,
 sit Thou on My right hand,
 until I make Thine enemies Thine footstool."

For, if David, by the Holy Spirit, calls Him his Adonai (God), how is He his son? It is evident that the ancients had faith to believe that there were two Jehovahs, although they could not be made to comprehend the fact so clearly as it was revealed when One of them took upon Him man's nature, as at this time, and taught us that there is a Father in the highest heavens, and that He would go and send to us the Holy Ghost.

In the latter part, our Lord, Himself, is spoken of when, in these last days, He will judge the nations: for this first judgment see Is. lxiii; Ezek. xxxix, 17; Rev. xiv, 14; xix, 17; Haggai, ii, 22; Ps. ii.

"Unto which of the angels said He, at any time, Thou art My son; sit upon My right hand until I make Thy foes Thy footstool?" See Chrysostom, Augustine, Agellius, Stevens, Galatin, Genebrard, Jerome, Theophylact, Gorran. "He said this to Him as man, when He was exalted to the right hand of God, after His resurrection." Agellius says "rod" means sceptre.

Chrysostom says that His kingdom was preached by Apostles among His enemies. Ireneus, in the next age, says that "it increased in Egypt, Lybia, France, Spain, Germany;" unto this day He has ruled in the sight of all His enemies, in the midst of Atheists, Infidels, Heretics, Tyrants, Turks, and Anti-Christis.

"Of the womb, before the morning star I begat Thee." Septuagint.

The priesthood of Melchisedek was without a father, that is, it was not derived from another man, like the priesthood of Aaron, which was given to him by Moses; it was also without a successor, for He did not give it to another when He died: and it was of such dignity, that Aaron, in his father Abraham, paid tithes to him who had it. Melchisedek was king of righteousness and peace, being a type of this child Jesus, in whom righteousness and peace are met together.

The Lord sware, and will not repent,
 'Thou art a priest forever
 after the order of Melchisedek.'

The Lord, upon Thy right hand, shall wound even kings,
 in the day of His wrath.

He shall judge among the heathen;
 He shall fill the places with the dead bodies;
 and smite in sunder the heads over divers countries.

He shall drink of the brook in the way;
 therefore shall He lift up His head.

Ps. cxxxii. *Memento, Domine*: THIS SHALL BE MY REST FOREVER.

Lord, remember David, and all his trouble.

How he sware unto the Lord,
 and vowed a vow unto the Almighty God of Jacob:

'I will not come into the tabernacle of mine house,
 nor climb up into my bed;

I will not suffer mine eyes to sleep,
 nor mine eyelids to slumber,
 neither the temples of my head to take any rest,

Until I find out a place for the temple of the Lord,
 an habitation for the mighty God of Jacob.'

'Lo, we heard of the same at Ephrata,
 and found it in the wood.

We will go into His tabernacle,
 and fall low on our knees before His footstool.

Arise, O Lord, into Thy resting-place,
 Thou, and the ark of Thy strength.

Let Thy priests be clothed with righteousness,
 and let Thy saints shout with joyfulness.

For thy servant David's sake,
 turn not away the presence of Thine Anointed,

The Lord hath made a faithful oath unto David,
 and He will not shrink from it;

'Of the fruit of thy body shall I set upon thy seat:

The Holy Ghost (Acts ii, 30) fixes the sense of this hymn as being of our Lord Himself, and therefore not of another; the words are, "David, being a Prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; he seeing this before; . . . God hath made this same Jesus, both Lord and Christ."

This fixes the sense of all other Psalms that speak of this promise.

If thy children will keep My covenant,
 and My testimonies that I shall learn them,
 their children also shall sit upon thy seat forevermore.
 For the Lord hath chosen Sion to be an habitation for Himself;
 He hath longed for her.
 'This shall be My rest forever;
 here will I dwell, for I have a delight therein.
 I will bless her victuals with increase,
 and will satisfy her poor with bread.
 I will deck her priests with health,
 and her saints shall rejoice and sing.
 There shall I make the horn of David to flourish;
 I have ordained a lantern for Mine Anointed.
 As for His enemies, I will clothe them with shame;
 but upon Himself shall His crown flourish.'

ADDENDA.

The following should have been among notes on Ps. xlv:

(a) "The heart is the first thing living, the last to die."

It is the part that dies in Adam, and is renewed in Christ: "Create in me a clean heart, O God, and renew a right spirit within me." We are to believe with all our heart, to love with all our heart, to perform every good deed with all our heart. If we can say, 'My heart is ready, my heart is ready,' then all that is without us, or about us, instantly will do the same." John Boys, 1596.

The Latin Chronicles of Canterbury report, p. 403, of Archbishop Cranmer, that his heart was found unscorched and whole.

Our Lord distinguishes man as a triad, "heart, soul, and mind." St. Paul calls the heart the human or animal part of man, his "carnal mind," his bodily nature, "the Lord keep your whole body, soul, and spirit." "The old Adam." The Psalmist, as if our poetry were an attribute of our animal nature, says: "My heart is inditing a good matter:" and truly, the beauty of poetry is in the delicate shades, coloring, and cadence or timber of thought given to it in its association with our animal nature, with the eye, the ear, the sympathies of our humanity.

(b) THE COLLECT OF CHRISTMAS DAY.

It is evident from this Collect that the order of spiritual life, growth, and fruit is this: *First*, We are made children of God "by adoption and grace;" *next*, "being regenerate, we are daily renewed by the Holy Spirit;" for which our blessed Lord hath given us the supper of the Lord and all the means of grace; and these promote our growth; *lastly*, as He took ours, so do we become partakers of the Divine nature.

(c) The Epistle is founded on the declarations of the proper Psalms

from which it quotes. Its object is to make manifest the Divine nature of this child Jesus: and in this object the Gospel joins, making this child "Immanuel," as Muscalfis says, "non sine nobis, non contra nos, sed nobiscum et pro nobis."

Hyperius says that the blessed Virgin's child, Immanuel was a sign to Ahaz, because neither Pekah nor Rezin could rend the sceptre from the house of David until "a virgin should conceive and bear a son, who shall be called Immanuel."

The expression "everlasting Father" in the Lesson, is in the Hebrew "the Eternal One:" for when they spoke of a strong man, they called him "the father of strength;" or, if they spoke of a wise man, they said "the father of wisdom;" and here "the father of eternity."

In course of preparation, a "LENT PAPER," containing Proper Psalms for Ash Wednesday, etc., an "EASTER PAPER," &c.

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